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An English Summary of this Issue

The first issue of Kyoto Bulletin of Islamic Area Studies includes the following items.

To commemorate the establishment of the Center for Islamic Area Studies at Kyoto University (KIAS), the “KIAS Opening Ceremony” was held on 2nd. February, 2007. The first three speeches, KOSUGI Yasushi’s “Launching a New Series of Islamic Area Studies: Our Tasks and Objectives,” TONAGA Yasushi’s “New Perspectives on Sufism/Tariqa Studies in Japan,” and YAMANE So’s “Studies on Islam in South Asia: Significance and Prospects,” are revised editions of the speeches they delivered at that opening ceremony.

Prof. KOSUGI, the Director of KIAS, after tracing the development of area studies in Japan and the history of the Islamic Area Studies Project, clarified the tasks and objectives of KIAS. You can find the gist of his speech in the “Inaugural Introduction” of this issue. Prof. TONAGA, the Deputy Director of KIAS and the project leader for cross-border Sufi order studies, summarized the Japanese studies on Sufism, saint cults and Tariqas in the last decade and announced several research topics which KIAS will promote. Prof. YAMANE, the project leader for the study of moderate groups in the Islamic World such as Jamaat-e Islami and Ikhwan Muslimin, and also a specialist on contemporary Islam in South Asia, pointed out that South Asia is a center for Islamic movements in the non-Arabic world and stressed the significance of this study.

In this issue we included three articles, the first two in English and the last one in Japanese. As for the English articles, I believe that you can easily follow the contents.

Azzam TAMIMI’s “Palestine Question and Islamic Movement: The Ikhwan (Muslim Brotherhood) Roots of Hamas” is a revised edition of the keynote speech read at the International Workshop on the Palestine Question and Islamic Solidarity which was held on 10th. March, 2007 at KIAS.

Thierry ZARCONÉ has collaborated with the research project on Sufism, saint-cults and Tariqas headed by TONAGA Yasushi and AKAHORI Masayuki (Sophia University) for the past several years. “The Invocation of Saints and/or Spirits by the Sufis and the Shamans: About the Munâjât Literary Genre in Central Asia” is one of his recent accomplishments.

NAGAOKA Shinsuke’s “Theoretical Types of Islamic Finance in the Lists of Financial Institutions: Towards the Study of the History of Islamic Economics” deals with the problem of Islamic finance, which is one of the main research topics of KIAS. Because this article is written in Japanese, we will summarize it in English here:

Recently, the practice of Islamic finance is growing rapidly all over the world and its ways of operating are also diversifying from banking to investment fund, insurance (*takāful*) and securities (*sukūk*). In contrast with the expansion of these practices, every operation raising a signboard of Islamic finance tends to be lumped together by the international associations which aim to supervise

all Islamic financing practices. In the history of the theory and practice of Islamic finance however, there have been various views about the ideal method and scope of Islamic finance. Mr. NAGAOKA's paper aims to clarify the existence of varying views on Islamic finance by examining books and databases that have a list of financial institutions that undertake Islamic finance. Subsequently, these views are classified into several theoretical types of Islamic finance with two viewpoints for comparison. Furthermore, by putting these types into the context of the history of Islamic finance, it is proposed that they have been formed by interactions between theory and practice. Finally it is stated that a clear perspective of the history of Islamic economics only comes from viewing the history of Islamic finance as the dynamic interaction of theory and practice described in this paper.

We also featured two Research Notes. In this genre we have included rather short papers with some original ideas about on-going research.

FUJII Chiaki's "'Prophetic Medicine' in the Contemporary Islamic World: Field Data from Zanzibar" is a report about the practice of prophetic medicine in contemporary Zanzibar (Tanzania). Although prophetic medicine is well-known among researchers of Islamic studies, we do not have enough information yet about its practice in the contemporary Islamic world. She observed it being practised through her field work in Tanzania in 2006 and has reported the details of her findings.

MARUYAMA Daisuke's "Theories of *Walī* according to the Theology of the Māturīdī School" is a collection of the translations of classical texts about *the theory of walī* (so-called 'Islamic saint') in Islamic theology into Japanese. It has been assumed by many that the Sufis exclusively formulated the concept of sainthood in Islam, while some researchers have paid attention to other frameworks or theories such as the concept of sainthood amongst the Sunnis or the Shiite. In fact many of the early Sunni theologians discussed *walī*. According to them, three particular topics about *walī* can be recognized. The first topic is the definition of *walī*. The second is *karāmāt*, the miracles of *walī*. The third is the relationship between prophethood and sainthood. In addition, in their discussion, they mention their opponents, such as *al-Mu'tazila* and *al-Shī'a*. This translation aims to introduce some theories about *walī* in Islamic theology through the three theologians from Māturīdī school. Ṭaḥāwī (d. 933) discusses the definition of *walī*. In the context of the Prophet Muhammad and his Companions, he insists that prophet is superior to *walī*. Nasafī (d. 1142) deals with *karāmāt* (miracles of *walī*) in particular. He mentions several kinds of *karāmāt* such as covering long-distances in a short time, walking on water, flying through the air, and so on. Taftāzānī (d.1389/90) deals with the definition of *walī* and explains *karāmāt* with many well-established stories.

KIAS aims at the building of "communal facilities" for research and with this aim this issue includes the following sections: "Field Survey," "Translations" and "Bibliography."

Under Field Survey, we have included FUJII Chiaki's "Data on *Zawīyas* in Contemporary Zanzibar." Side by side with her research on prophetic medicine, she visited most of the *Zawīyas* in

Zanzibar. She also interviewed many of the leaders. This is her report on this field work.

This issue includes three translations, all from their original sources. Each of the translators has added extensive explanations about the respective authors, the original texts and their backgrounds.

The first is SUECHIKA Kota's "Hizb Allah's Logic of Resistance: Hasan Nasr Allah's 'Victory Speech.'" This is the complete translation of the Secretary General of Hizb Allah, al-Sayyid Hasan Nasr Allah's "Victory Speech" (Khitab al-Intisar, 22nd. September 2006) given in Arabic at the "Victory Fest 2006 (Mihrajan al-Intisar 2006). This rally was held in the southern suburbs of Beirut and reportedly joined by over one million of Hizb Allah's supporters. In this speech, Nasr Allah declared Lebanon's "victory" over Israel and its allies especially the United States in the Israeli-Hizb Allah 34-day war in the summer of 2006, and called upon Lebanese, Arabs, and Muslims all over the world to support the "resistance" against Zionist and Western aggression. Accordingly, Hizb Allah succeeded in increasing its support throughout the world as never before.

The second translation is YAMAO Dai's "The Concept of the Shi'ite Islamic State in Modern Iraq: Muḥammad Bāqir al-Ṣadr's 'Origin of Power.'" The original author, Muḥammad Bāqir al-Ṣadr (born in 1935 in al-Kāẓimīya in Iraq) is one of the most important Islamic thinkers and political activists, not only of modern Iraq but also the Islamic world in the 20th. century. He is regarded as a saintly specialist in Islamic law in the Shi'ite religious establishment. This is the translation of one of his most important political articles written after the Iranian Islamic Revolution in 1979. Under the title of "*Origin of Power in the Islamic State*", he argues that the Islamic state based on Islamic societal ethics has a unique power when compared to other, non-Islamic states. He divides his argument into two parts; namely the belief structure which is particular to an Islamic state, and the belief structure that each Muslim has in contemporary the Islamic world. Quoting verses from the Holy Quran, al-Sadr considers how to harmonize Islamic belief structures with contemporary socio-political systems. What is the origin of power in the Islamic state? According to the translator we may summarize the answer as follows; "The human being is the representative of God's sovereignty on the Earth." This is the basic concept of the Islamic state, and guarantees a mechanism by which human beings can rule themselves while eliminating exploitation. Moreover this very Islamic system can nurture human capabilities. After the Islamic Revolution in Iran had succeeded, Islamic movements in Iraq lead by al-Sadr and the Islamic Da'wa Party had urgent need of this kind of Islamic political article. The translator concludes that al-Sadr answered this request by making clear that establishing an Islamic state in the contemporary era is not only possible, but also a requisite for Muslims to make the best use of their capacities.

The third translation is HIRANO Junichi's "An Islamic Reformer's Response to Modern Thought in the Latter Half of the 19th Century: Jamāl al-Dīn al-Afghānī's *Radd 'alā al-Dahrīyīn*." Jamal al-Din al-Afghani is regarded as one of the greatest Islamic revivalists in the Islamic world. He advocated the solidarity of Islamic countries and the modernization of traditional Islam to be able to oppose colonial rule by Western imperialism in the latter half of the 19th century. The

former is the principle of Pan-Islamism, the latter is the basis of Islamic reformism. These two trends of his thought helped to bring about Islamic revivalism in the present age and lead to various developments. Therefore, without a reference to his existence, we cannot fully understand the phenomenon of today's Islamic revival. Actually, when Islamic revivalism is discussed in the East or the West he is frequently referred to. The original essay was written by al-Afghani during his stay in India in 1880. He wrote this essay to reprove and blame secular atheists, namely the naturalists and the materialists, for not believing in God and for not finding any value in religion, as can be inferred from the title. Al-Afghani accused Sayyid Ahmad Khan and his followers of being grossly naturalistic or materialistic people who had replaced God with nature and reduced all existence to physical matter. He recognized that secular unbelievers had brought corruption and stagnation into the Islamic world, and confirmed that the true reason for its present miserable condition was not Western imperialistic colonial rule but their evil teachings and acts. So he criticized Sayyid Ahmad Khan and his school in this essay severely.

In the genre of Bibliography, you can find FUJII Chiaki's "Bibliography of the Books on 'Prophetic Medicine' Circulated in Contemporary Tanzania." As mentioned above, the author has found that prophetic medicine is being practiced today in Zanzibar. With this bibliography she has clarified the presence not only of the practice but also the knowledge of this prophetic medicine in modern Tanzania.

As an Academic Report, this issue presents YAMAO Dai's "Current Activities of the 'International Association of Contemporary Iraqi Studies.'" Public and academic attention has been increasingly drawn to Iraq, especially since the American invasion in 2003. To reach a better understanding of contemporary Iraq, "The International Association of Contemporary Iraqi Studies" was founded by leading scholars on the Middle East in general and Iraq in particular. The Inaugural Conference of this association was held at the University of East London on the 1st. and 2nd September, 2005. We held the second conference, called the Second World Congress for Middle Eastern Studies, in Amman from the 11th-16th June, 2006. The follow-up conference is scheduled to be held in an interdisciplinary style at Philadelphia University in Amman from the 11th-13th May, 2007. The International Association of Contemporary Iraqi Studies plans to publish an academic journal called "*International Journal of Contemporary Iraqi Studies*" three times a year, with the first issue being published in January, 2007. Iraq has been drawing more and more attention from the younger generation in Japanese academia. This association and its academic journal certainly will be the new academic arena for Iraqi studies in the near future.

Under the heading, Book Review, we have selected a book in Japanese, another in Arabic and three in English.

We have included Yokota Takayuki's *Islam and Mass Movements in Contemporary Egypt* (written in Japanese), reviewed by NAGASAWA Eiji, Azzam Tamimi's *Hamas: Unwritten*

Chapters, reviewed by YOKOTA Takayuki, Liyakat N. Takim's *The Heirs of the Prophet: Charisma and Religious Authority in Shi'ite Islam*, reviewed by KURODA Kenji, al-Sayyid Yūsuf's *Jamāl al-Dīn al-Afghānī wa al-Thawra al-Shāmīla* (written in Arabic), reviewed by HIRANO Junichi, and Christopher M. Davidson's *The United Arab Emirates: A Study in Survival*, reviewed by HORINUKI Koji.

At the end of this bulletin we have added the IAS Activity Report for the first year, which is mainly concerned with KIAS.

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